1: Gorer J-5 (1937)1938 AK5 Lepcha AK5

APPENDIX VI

A NOTE ON THE LEPCHA LANGUAGE

Since I am no philologist, the following notes can only be of very slight value. I am giving them chiefly to account for my principle of transliteration.

Lepcha is said (Linguistic Survey of India) to belong to the Tibetan-Burman group of languages. It is non-pronominalised and not tonal. It is fundamentally a monsyllabic language, as was recognised in the alphabet invented by King Chador. This alphabet consists of 56 signs—the initial vowel a, 37 initial consonants, 10 vowels, indicated by diacritic marks, and 8 final consonants, also indicated by diacritic marks, with the result that each initial consonant with its diacritic marks represents a syllable and most usually a word. The initial consonants are: k, kl, kh, g, gl, ng, ch, chh, j, ny, t, th, d, n, p, pl, ph, f, fl, b, bl, m, ml, ts, tsh, z, y, r, l, h, hl, v, s, sh, w. TH and PH are aspirated (as in English hothouse) and J is always pronounced as in French *jamais*; otherwise the consonants (with the exception of the initial NG which has no equivalent in Western European languages) are pronounced much the same as in English. The final consonants are k, ng, t, n, p, r, l, m. The chief difficulty in transliteration has been the vowel sounds; the alphabet has ten vowel signs, long and short a, e, i, o, u: but, apart from the nuisance of employing diacritic marks in every word, Lepcha has a greater number of vowel sounds than this, and I have therefore used dipthongs, especially to represent the varied O and U sounds. I have employed the following combinations of letters:

a	as in hat
aa	„ balm, Haag (Dutch)
ah	„ ah! bas (French)
au	„ autumn
e	„ bet
é	„ make, été (French)
ee	„ beat
i	„ pit
i not followed by a consonant	„ sea
o	„ pot
oa	„ boat
oh	„ cocoa
oo	„ book
ou	„ you
u	„ but
u not followed by a consonant	„ Hugh, hue
eu	„ peu (French)
ü	„ über (German)
'	„ petit (French) behave.

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VOCABULARY OF LEPCHA WORDS

104 (*Note*: I am not giving in this vocabulary words and phrases which are only used once with an immediate translation. I have not thought it worth while in so short a vocabulary to distinguish true Lepcha words from Tibetan loan words; most of the words connected with lamaism are derived from the Tibetan.

I have listed all words beginning with an initial A- under the second letter, as this initial A- is constantly elided in Lepcha.)

a-Bek	between.
bek-bu	(lit.) between-man; man who arranges marriages.
ben (or ta-ben)	vulva.
bi	vegetable stew: 'curry'.
bri	marriage feast, when the bride comes to her husband's home.
Chapti-bu	lowest grade of lama.
chap-tok	validating feast given by lamas.
ché-né	(1) lamaist priest. (2) lamaist ceremony.
cher-kem	offering to devils made either by laymen or lamas during lamaist ceremonies: consists of mixed grains floating in strained *chi* which is thrown on to the ground with a wooden spoon to the cry of "*Lo chi-do*"—take this.
chi	Lepcha beer: made by pouring boiling water on to fermented millet or other grain: drunk hot.
chi-chembu	a lamaist grade—'resting canon'.
chi-mi	altar lights; egg-cup-shaped metal containers filled with oil or butter with a wick of cloth or bamboo.
chithembu	a lamaist grade: monastery overseer.
cho-bu	(lit.) book-man: a lama.
cho-ten	a rectangular lamaist barrow with religious formulae carved on the stones at the side; sometimes a tomb, sometimes empty.
chongbu-tipkū	twisted pieces of dough which form part of the sacrificial objects in lamaist ceremonies and which are usually waved over the person, for whom the ceremony is performed, at the end of the ceremony.
Da-floh	a ceremonial dance in front of a lamaist altar.
dé-ong	the 'parlour' in Lepcha houses: the second room often

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	containing a lamaist altar, in which lamaist ceremonies are performed.
deu	'palace of the supernatural'; a geometrical construction of coloured thread on a bamboo support: may be anything from three inches to ten feet high: varies according to which (lamaist) ceremony it is made for.
dorjé	thunderbolt; small brass object in higher-grade lama's private religious objects.
dorjé Lapoon	highest grade of lama: teacher.
doam	leprosy.
a-dum	white.
Elaiji (Nepali)	cardamum
a-Faar	price.
faat	sacrifice (Mun).
fleng	youth: adult man who has not yet begotten a child.
fo	bird.
Ga-zook	the head, one fore-leg and one hind-leg of the animal sacrificed by a Mun.
gé-long	celibate lama
gya-pŏn	village official: a temporary post.
Hloang-zok	a feast given by the Mandal to all the villagers to clear one of their number from debt or to get contributions for his marriage expenses.
In-é-bu	nun; in lamaist monastery.
ing-ha	infant.
ing-zong	trading friend, with whom a ceremonial pact of friendship has been made. *Also* used loosely to mean 'my special friend'.
Jyut-bu (-mu)	adopting father (or mother).
jem-mi	The old Lepcha title for the Mandal, the village headman.
jethi (Nepali)	(lit.) eldest sister; elder co-wife.
Kané	lamaist grade: assistant to higher lamas.
kanchi (Nepali)	(lit.) youngest sister; younger co-wife.
kanya	trader and money-lender.
ké	tax.
ké-bu	tax-payer, tenant, house-holder.
ké-tsop	(lit.) substitute tax-(payer); heir appointed by the Mandal to administer property if the real heir is an infant, or to possess it if there are no heirs in direct succession.
ket ma-ni-ne	it is of no consequence.
king-koor	lamaist altar in private house.
klon	(honorific word) to present.
ko-chet	a good child (lit. one who understands).

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komok myok	resident son-in-law : man living in his wife's house.
kongso-klon	a mystic lamaist ceremony performed in a *tyang-gong* to drive away devils.
koong	(1) tree (2) house-pillar (3) mountain peak.
a-kup	child : small thing.
kup-tsop	(lit.) substitute child : adopted child.
a-kut	a symbolical present of a piece of cooked meat, accepted by parents-in-law instead of the bride-price from a poor but otherwise suitable groom.
La-fét	(lit.) winnowing tray ; the Mun sacrifice made on a winnowing tray, on which is placed first banana leaves, then grain, ginger, dried bird, dried fish, etc. ; one of the commonest Mun ceremonies.
lapoon	lamaist teacher.
la-yo	sin (in the lamaist sense).
lha	lamaist god.
lha-gong	the room in the monastery containing the big prayer-wheels ; under the supervision of the nuns.
li	house.
lo-kor	the 12-year animal cycle ; the representations of these twelve years.
loong	qualification to do or perform something ; the ceremony by which a teacher acknowledges his pupil's efficiency.
lung-then	(1) old-established custom. (2) stories of how things are as they are to-day : fables.
lyang	place.
Mak	die : dead.
mandal	the head of the village.
mani	abbreviation of the formula *Om ! Mani pudme hum !* : prayer-flags so inscribed set up for the dead.
a-mik	eye.
mik-dum	(lit.) white eyes ; an uncomplimentary word for Europeans.
mik-jit	(lit.) eye piss : envy.
a-mik hér	evil eye ; a person who has seen grain drying in the sun before everybody has made the offerings to the Men of Mayel.
moong	devil : evilly-disposed supernatural.
muktair	the head of a group of villages.
mun	a man or woman possessed by the Mun spirit : a priest of the Lepcha religion.
mun-then	private contemplation in which a Mun enters into communication with his possessing spirit.
myok	son-in-law : bridegroom.
Nam	year.
nam-toak	a year of disaster ; the punishment which threatens the community if one of its members commits a very grave social crime such as incest.

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nan-djé-mu	a woman who dances possessed by a supernatural and in that state can divine.
num-neu-zong	blood relations; people with whom sexual intercourse would be incestuous.
num-leng	an adult girl who has not yet borne a child.
nyom	daughter-in-law: bride.
a-nyou	lady; title given to Queens, supernaturals, mothers-in-law (by men), sisters of parents.
Omzet	high lamaist rank: 'bishop'.
ook	shame.
oong	water.
oong-op	potential levirate or sororate spouse; person with whom sexual intercourse is permissive.
Pa-dem	man possessed by Padem spirit; similar to, but weaker than Mun.
pa-hip	'straw'; a thin species of bamboo through which *chi* is drunk.
pan-di	queen.
pan-kar	thonged stick kept in monastery to be used by *chichembu* if people misbehave.
pa-no	king.
pa-tyoot	'tankard'; a ten-inch section of bamboo with a natural fibrous bottom from which *chi* is drunk.
pau	a male nan-djé-mu.
pék	the act of waving some object over a real or potential sufferer; the curative and cleansing rite of Mun and, to a less extent, lamas.
pong	sticks with bits of wool on, in lamaist ceremonies always placed besides *deu* to represent the clouds surrounding the supernatural's palace.
ptso	the patrilineal group.
Rong	Lepcha.
rum	(1) god: benevolently-disposed supernatural. (2) a Mun offering to the gods or devils, consisting in a basket filled with earth, into which are inserted a number of containers of various sorts of food and drink, etc.
rum-faat-bu	the sacrificer or officiant at Mun ceremonies; need not necessarily be a Mun; many ceremonies can be performed by any old man with *loong*.
rum-lyang	(lit.) place of the gods; the place where, according to Mun eschatology the soul lives before and after life.
Sa-dher	'thunder-bird'—'dragon'.
sak-lyak	(1) angry; (2) sexually excited.
sa-kyou	butter.
sakyou-faat	(lit.) butter sacrifice; the chief Mun sacrament, consisting of drinking strained *chi* out of a cup on the rim of which dabs of butter have been placed.

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sang-lion	The Mun and lamaist ceremonies for conducting the soul of the dead from this world to the next.
a-sék	(1) betrothal, the payment of the bride-price; (2) the formal adoption of a child (not closely related): the payment of the price of such a child.
sé-pano	sahib; complimentary term for European.
sha-fot	the heart, liver and lungs of the sacrifical animal in a Mun sacrifice.
shadong ding	'the sulks'; fit a of bad temper when a hungry or irritated person breaks things, throws stones etc.
s'lek	a dioeceous plant found above the snow level which Mun prepare and give as amulets against devils.
sing	'field garden'; a piece of fenced ground by the house in which are grown vegetables, grain, bamboos, etc.
Ta-foot	some internal organ, spleen or gall-bladder?
tam-toom	the ineluctable result of some antecedent act; may affect the actor or his descendants.
ta-né	bad child.
tang-bor	an elegant periphrasis for a common-speech word.
tan-ji	a genito-urinary disease; possibly a very mild form of gonorrhea.
thimbu	big.
a-thing	lord; title given to supernaturals and very important men.
thip-song	the ceremony which has to be performed when an unmarried girl is pregnant with a bastard to ward off the hail.
thop-song	the living-room in a Lepcha house: 'the kitchen'.
thyak	head (part of body).
thyak-dum	(lit.) white head; the ambivalent 'house goblin'.
tik (or ta-tik)	penis.
tong-peun-bu	a low grade of lamas: 'choristers'.
tsop	substitute.
tuk	a mat used as head protection against sun and rain: an 'umbrella'.
tyang-gong	a completely dark room in which lamas shut themselves up for mystic contemplation and practices.
tyol	friend (an unemotional word).
tyü	sacred water, over which lamas have prayed and into which various things have been placed.
Vyim	wood which produces a red dye.
Yaba (fem. Yama)	possessed priests similar to nandjému.
yeumbu	(lit.) one who knows; a wise old man.
yook-mun	(lit.) honoured Mun: a lama.
you-mi	a consultant village official, chosen from ex-gyapõn.
a-Zong	potential levirate or sororate spouse.

[p. 502 is blank]

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

A NOTE TO THE READER

I USED TO THINK that T. E. Lawrence was being merely facetious when he refused to write Arabic words in conformity with any known system of transliteration. But I have come to think, with him, that "there are some 'scientific systems' of transliteration, helpful to people who know enough Arabic [but this applies just as much to other oriental languages] not to need helping, but a wash-out for the world. I spell my names anyhow," he continues, "to show what rot the systems are." (*Seven Pillars of Wisdom.*)

I would not go quite so far as this, however, and would willingly use any system that gave a reader, one with no previous knowledge of the subject, some idea of the actual sounds of Lepcha words. But the Lepcha language is full of Tibetan, in the transliteration of which even the experts have so far failed to agree. What, for instance, can one make of a word like *Bye-brag-tu rtogs byad* (this really is a Tibetan word), which one of the leading exponents of Lamaism tells me is pronounced *Je-tak-tu tog-je?* (Waddell: page 165).

But enough of this nonsense! It only remains to add that I have spelt Lepcha and Tibetan words as they sounded to me when spoken by a Lepcha, giving the vowels approximately their Italian value, and using the consonants as in English. This is near enough for all practical purposes: but, in any case, no one who reads this book is likely to want to know how to pronounce Tibetan or Lepcha; and if he does, I feel sure that the London School of Oriental Studies would be delighted to teach him.

I have generally written Tibetan and Lepcha words in italics only the first time that I have used them, but have occasionally departed from this custom for the sake of emphasising some particular word.

4:Nebesky-Wojkowitz E-5 (1950-1951)1952
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SIKKIM AK3

1. The first and main propagator of Buddhism in Sikkim was Lama *Lha btsun nam mkha 'jigs med* (shortly called *Lha btsun chhen po*) who belonged to the Tibetan *rDzogs chhen pa* Sect. He was later joined by a number of other learned priests, among whom the *rNying ma pa* Lama *Kha thog kun tu bzang po* and Lama *mNga bdag sems pa phun tshogs rig hdzin* were the two most outstanding personalities. It seems that the work of spreading Buddhism in Sikkim was begun in 1642, in which year also the coronation of the first Maharaja of Sikkim, *Phun tshogs rnam rgyal* is said to have taken place. After *Lha btsun chhen po's* death his first reincarnation, called *Mi bskyod dga ba*, was found at *hBum thang in Bhutan*.

2. The influx of Tibetan settlers began with the advent of *Gyad hbum bsags* the ancestor of the present ruling family of the Sikkim State, who reached this area via the Chumbi Valley (Tb. *Gro mo*) towards the end of the 16th century. *Gyad hbum bsags* was accompanied by a number of Tibetan retainers, who settled in Sikkim—which they called *hBras ljongs* the "Rice Country"—and who became kown as "Bhutias". They were the ancestors of the eight clans, into which the local Tibetan population became later divided. In the following centuries, also other groups of settlers arrived in Sikkim, partly from the Bhutanese districts of Ha and Pharo, and some even from Assam. In connection with the account of the first encounter between the Tibetans and the aboriginal inhabitants, the Chronicles of the Maharaja of Sikkim mention an interesting episode: "as the (Tibetan) party happened to be riding on ponies, and some of the retainers had matchlock guns, which they went on firing along the road, the simple natives who had never seen ponies nor firearms, said to others, that the entire party rode on huge hogs, and some of them bore sticks, which produced great sounds."

3. The Limbus, who call themselves Yakthumba, are mentioned in the Tibetan Chronicles of the Maharaja of Sikkim, together with the Mangar tribe, under the collective name *Tshong*; the name 'Limbu' under which they are mostly known, is of Nepali origin. According to a doubtful oral tradition, they are supposed to have migrated into Sikkim from the neighbouring Tibetan province of *Tshang*. The Limbus, who were divided into ten clans, were living peacefully side by side with the Lepchas, who regarded them as distant relatives and even claimed, that the Lepcha and Limbu gods were related to each other.—The Chronicles mention, that Limbus sometimes occupied important positions in the administration of the Sikkim State, and a Limbu lady became one of the wives of the second Maharaja. At the beginning of the 18th century, under the rule of the fourth Maharaja, the majority of the Limbus left Sikkim in consequence of the heavy labour, which was being imposed on them, especially at times of the frequent raids of the neighbouring Nepalese and Bhutanese.

4. All Lepcha words, the orthography of which it was possible to ascertain, are printed in italics according to a simplified romanization, similar to the system of transcription adopted in the Dictionary of the Lepcha Languages, by G. B. Mainwaring and *A*. Gruenwedel, Berlin 1898. Also all Tibetan words are rendered in an orthographic romanization.

5. About the Bardo and the beliefs connected with it see Evans-Wentz, W.Y: The Tibetan Book of the Dead, London 1927, and Tucci, G.: Il libro tibetano dei morti, Milano 1949.

6. To all those among the Lepchas who supplied me with valuable informations concerning the subject here dealt with, especially to Mrs. D. Mohan of Kalimpong, Mr. K. P. Tamsang, the Mandal of Bong Basti and to one of the oldest living Lepchas, the 105 years old "Manibu Badeshi" of Nyim, my sincere thanks are due; I would also like to acknowledge gratefully the valuable assistance, rendered to me by Miss Ray Williams of Kalimpong and Father J. M. Brahier of the Catholic Mission at Git.

7. I was unable to obtain a confirmation of the statement made by Kali Kumar Das in his The Lepcha people and their notions of heaven and hell, JBTS, Vol. VI, Pt. 1, Calcutta 1896, p. 4, that the Lepchas believe in the presence of eight different souls in the human body.

8. They are supposed to have been created from the ice of the Kanchenjunga glaciers by the foremost god of the Lepchas *Ta ahs thing* (or *Tuk bo thing*?).—It is today, with traditions quickly vanishing, rather difficult to establish the name of this God Creator. Due to the adoption of the name *Ta ahs* for Padmasambhava (Tb. *Padma hbyung gnas*) the main and widely venerated saint of the Unreformed Buddhist School of Tibet and the resulting

[i.e., human souls, see cat. 116, p. 27. —Ed.]

212 114 designed it from the Tibetan and Nepalese forms of the Indian alphabet. It imperfectly represents many of the Lepcha sounds, and especially so in its romanized equivalents as given by Mr. MAINWARING, in his grammar above mentioned. This was particularly noticeable when I took down the spoken words directly from the lips of the identical men who had been Mr. MAINWARING's chief informants. Their pronunciation of many of the words differed considerably from his record, especially in the vowel sounds. Mr. M. himself partially admitted to me this difference, when I confronted him with these men; but he excused himself by alleging that none of the Lepchas knew their own language properly, and he added, when he kept a school for Lepchas at Darjeeling, he never could get them to pronounce their own words aright!

114 194 Indeed, it was evident that the enthusiastic Mr. MAINWARING, in addition to arbitrarily altering the Lepcha language, and subordinating the actual facts to his theories on the subject, did not distinguish clearly many of the common vowel sounds. [1]) To express however by any system of transliteration the rich vowel sounds of the soft Lepcha speech with its melodious cadences is extremely difficult. Most of the vowels are clearly diphthongs and triphthongs [2]), so much so as to suggest the possibility that they represent contracted forms of longer words from which some of the consonants may have dropped out in the wear and tear of use through many ages, when unfixed by writing. Little phonetic decay, however, seems to have occurred during the past 180 years or so, judging from the written forms found in the first Lepcha book, which appeared under the hybrid Tibetan-title, the *Tashe-sung* and which is believed to have been composed about that date [3]), certainly not earlier.

194 Moreover, it does not seem to have been recognised that the Lepcha speech is distinctly tonic, abounding in homonyms, one word having a variety of meanings according to the tone in which it is uttered. These tones I have not attempted to indicate here, as I have not had time to study the language in sufficient detail for this purpose. And in view of the comparatively recent introduction of the so-called alphabet, I have preferred instead of this latter to give here the spoken forms, in the roman character, as noted down phonetically by myself according to the generally recognized system of transliteration [4]); altough I also give the written text of the songs for reference.

192 The poverty of words in the Lepcha language in striking, but not more than one would expect in the language of such primitive people. Their scanty stock of verbal-roots

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[1]) Thus the word for 'a good spirit', which is clearly pronounced by the Lepchas as *Rām* or *Rāŏm*, was not only spelt, but pronounced by Mr. M. as '*Rum*' or '*Room*'. Again *Tak* or *Tuk* 'the head' is never pronomced *Tuk* or *T'yak* as spelt by Mr. M. Nor is *Pae-di* 'a queen' ever pronounced *Pundi*, which only obscures its etymological relationship to *Pan-so* 'a king'. Similarly *Kap* 'young', *Sak-dam*, 'world', *Sa-mā* 'a bear', *Maen* or *Mān* 'flesh-meat', *L'o* a 'cool hill', above about 7,000 feet elevation, *Kyung* a hamlet, '*Se-bar*' a musk-deer; *Pak-s'ok*, 'a jungle', *Yek-mem* 'a Lama', are never pronounced *Kup*, *Suk-dum*, *Sa-mo*, *Mēn*, *Hlo*, *Kyung*, *Se-bar*, *Puk-sik*, *Yuk-mum*, as given by Mr. M.

[2]) Thus the word for 'a spirit' seems to be often pronounced '*Rauŏm*'.

[3]) The general nature of this and some other Lepcha books were first indicated by me (in Gazetteer of Sikhim 1894, p. 296; and Buddhism of Tibet London 1895 p. 168). A chapter of this booklet has been published with a Tibetan and German translation in the Toung-Pao (1896) by Professor GRÜNWEDEL, who has shown that it contains a version of the *Sapphra Jātaka*. It teems however with Tibetan words and 250 Sikhimese forms of the latter. Nor can its authority for particular forms of words be taken too strictly, for it was never printed, and none of its extant manuscript copies are perhaps very old. Indeed most of these have been written by pupils of Mr. MAINWARING himself.

[4]) Is generally the same as that adopted by the Royal Asiatic Society of London, except for the letter ă, and ch for c.

● [104]